

Insights from the ledgers of merit and demerit - indoctrination and marriage in ancient China

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Abstract

Marriage assumes the responsibility of human survival and reproduction by means of indoctrination. In the pre-Qin period, taboo indoctrination in marriage became a guarantee for the basis of human survival, and gradually became a general, institutionalized social norm widely recognized and accepted by the people. In the course of history, the concept of chastity became an important factor in the changing status of women. Regarding the formation of the concept of "chastity", the mainstream viewpoints of the current academic circles are the Western Zhou and the Warring States. In fact, however, the concept of chastity for women was already mentioned in the Spring and Autumn period in the records of the Zuo Zhuan.

Keywords

Ancient Chinese indoctrination, Female chastity, Marriage.

1. Taboo indoctrination as the survival guarantee of pre-Qin marriage

1.1. Taboo indoctrination originates from the taboo system, which is the basis for guarding the survival and reproduction of human beings.

In the long process of human development, the original taboos were manifested in the earliest conscious or unconscious self-restraint of people, and then gradually developed into self-restriction, self-regulation and self-control of indoctrination and norms. Zuo Zhuan - the twenty-third year of Duke Xiang clearly pointed out that "men and women with the same surname will not be born with the same name", and "Guoyu - Jin Yishu Si" expressed it as: "If you don't faint with the same surname, you are afraid that you will not be able to reproduce." It can be seen that the typical "the same name does not faint (marriage)" taboo shows that people have long been aware of this taboo indoctrination is to guard the basis of human survival and reproduction. On the one hand, from the physiological point of view, the taboo of "not fainting with the same surname" arose from people's concern for their own reproduction. On the other hand, from the perspective of family ethics and politics, "if a man and a woman share the same surname, they will not prosper" illustrates the negative impact of marriage between a man and a woman with the same surname on the survival and reproduction of the individual, and, more importantly, emphasizes that it will have terrible consequences for the survival and prosperity of the entire family or clan. Therefore, in the process of human survival and reproduction, taboo indoctrination in marriage reflects its inevitability, "the taboo system, despite all its obvious shortcomings, is the only system of social restraints and

obligations that mankind has so far discovered, it is the cornerstone of the entire social order, and there is no aspect of the social system that is not regulated and governed by special taboos. 1

1.2. Taboo indoctrination emphasizes the unacceptability of sacrilege in marriage.

If the taboo and norm of “no fainting with the same surname” is well observed, then this concern can be completely dispensed with, which also indicates that the purpose of heterosexual marriages is to try to avoid incest between persons of the same surname, so that there will be no blasphemy between persons of the same sex. Examples of praise for heterosexual marriages include “Zuo Zhuan. Xuan Gong three years”, ‘I heard that Ji, aunt coupling, their children and grandchildren than Fan’. On the one hand, the clan was unwilling to accept disrespect for the sacred. Different surnames are different virtues, and different virtues are different types. Although the different types of close, men and women, in order to produce people². Therefore, the clan avoided wives with the same family name for fear of disaster. The same name and men and women are not the same reason for “fear of militarism and respect,” that is, the fear of showing disrespect for the sacred, and blasphemy is the direct consequence of the sacred heaven to give the extremely severe punishment and destruction of the family name and destroy the clan. Therefore, militarization is resentment, resentment of chaos Yuk disaster, disaster Yuk destruction of the family name. On the other hand, the moral education of “men and women are different” is an important element within the clan. The extreme potential danger to the family's survival of having “the same surname and being faint” can be detrimental to oneself and others, and can lead to the destruction of the family name and the clan. Therefore, Zheng Xuan explicitly emphasized the importance of the same family name or of multiple profanity.

1.3. Taboo indoctrination to worship to please the gods to ensure the stability of marriage

In early worship, the coercive validity shown by the norms of individual human life and social life and so on is relatively lacking. However, they have begun to try to show their friendly and weak, helpless side to the object of worship through a series of activities such as divination, sacrifices, etc., and this kind of prayer so as to win the hearts of the gods to realize their own urgent need for help. This is what the ancients called “respect” for life. If the primitive taboo is based on the early mankind for those incomprehensible alien force with the incomparable “fear” of the psychological words. Then the corresponding “worship” is more from a kind of “respect” mentality and from it “to please” each other's mentality, to please to show the desire for positive order, can be more directly to the human life, and can be more directly to the human life. The desire for positive order that is expressed in ingratiation can more directly bring human life into a positive order. It makes one consciously and voluntarily integrate one's behavior into such an order.³ The bravery of declaring war on the unidirectional and irreversible decisions of one's own life and destiny by directly appealing to the mysterious power to change the other can also be understood as an important way of transforming nature for the early human beings. A life based on moral principles was included in the

forbidden indoctrination of marriage, just as “the limitations of personal privilege out of respect for an unknown and friendly power alien to man, however trivial and ridiculous they may seem to us in detail, contain the living principles of social progress and moral order”. Although it may seem that this almost “flattering” approach puts people's lives in a passive state, at least they are able to participate and intervene indirectly by trying to do so in some way based on a practical purpose. Taboo indoctrination becomes an indispensable force in the order of marriage.⁴

2. free indoctrination as a guarantee of harmony in pre-Qin marriage

During the Spring and Autumn period, the marriage style also showed a relatively free side, the indoctrination for marriage was free, people's moral requirements in the relationship between the two sexes were not strong, and the status of women at this time had not been continuously lowered with the creation of the concept of chastity. This means that the concept of chastity, the moral requirement for marriage for women, had not yet become a universal social value.

2.1. Emphasize the moral education of free marriage.

During the Yin-Shang and Western Zhou periods, the marriage relationship was relatively loose, and the interaction between men and women was also relatively free as evidenced by history, and people's concept of marriage was also relatively thin. On the one hand, there were fewer restrictions on gender relations during the Yin and Shang periods, and descriptions of marital life and the concept of marriage increased during the Western Zhou period. For example, the poem “Shijing - Guan Ju” shows a man courting his favorite girl; and in the poem “Shijing - Jingnu”, “Jingnu is a pretty girl, waiting for me at the corner of the city. The poem “Love, but not seeing, stumbling” depicts a beautiful girl dating her beloved and presenting her with a token of love, while “The Classic of Poetry - Grass Bugs” depicts a girl's eagerness to see her beloved and express her admiration for him. The poem “Shijing - Bozhou” depicts the bravery of a woman who dislikes the son-in-law chosen for her by her mother and insists on marrying her beloved, and expresses the woman's steadfastness and perseverance in love with the words, “I think evil of my death, but my mother is only heavenly and unforgiving of others”.⁵ On the other hand, young men and women take direct action and their pursuit of marriage is more direct. For example, “Zhou Li - Matchmaker” recorded the marriage system of the Zhou Dynasty “Matchmaker in charge of the judgment of the people. All men and women who have been married since they became famous, are written in the name of the year, month and day. A man would marry at thirty and a woman at twenty. Anyone who marries a wife and gets a son will be written in the book. In the month of mid-spring, the order was issued for men and women to meet, and at that time of the year, those who ran were not forbidden to do so. Those who did not use the order for no reason were penalized. The Secretary of the Department of men and women who do not have a husband's family to meet. Where the marriage of a son to marry his wife, into the coin pure silk, no more than five taels. It was forbidden to move the burials of those who were married to the dead.” In the record, the words “to run” and “to meet men and women” are often used to reflect people's free

pursuit of love and marriage. It can be seen that the poems in the Book of Songs describe the poems of young men and women at that time who loved each other and expressed their longing for each other. In these poems, young men and women did not hide their feelings and expressed them in a passionate and unrestrained way. Men and women were also more equal to each other. In the process of love, not only could men express their love for women frankly, but women were also able to freely and bravely reveal their hearts to men and express their admiration.

2.2. The right of unmarried men and women to fall in love freely was established.

The month of mid-spring was a suitable time for marriages, so all the countries of the Spring and Autumn period had similar venues, which can certainly be regarded as an inheritance of the marriage system and marriage customs of the Western Zhou period. As a result, expressions such as “run”, “mass”, “report”, “pass” and “lust” appeared. Sex” and other expressions. It can be seen that, from the point of view of the administrators, free marriage will not only not be stopped, but also strongly encouraged the object, and will even provide a special place for the meeting between men and women.⁶ Unmarried men and women are encouraged to go out of their homes and choose their spouses freely. On the contrary, if parents obstruct it, they are likely to be penalized accordingly. On the one hand, “Will Zhongzi! There is no foot Yu my li, no folding my tree of wolfberry. How dare you accept it? Fear my parents. The words of my parents can also be feared! I'm not going to break my tree, I'm not going to love it, I don't dare to love it. I fear my brothers. The words of my brothers are also to be feared. I will not exceed my garden or break my tree, will I dare to love it? I am afraid of what people say. Zhong can be embraced, but the words of others can also be feared.” It can be seen that, regarding “Ben”, “Hire” is a wife and “Ben” is a concubine. This shows that “Ben” in law and custom are included in the social public opinion of men and women's freedom of marriage has quietly and subtly changed, which is the progress of people's concept of marriage. Marriage in the Spring and Autumn period was undergoing a process of gradual standardization, but, compared with later generations, marriage in the Spring and Autumn period was still relatively free, which not only reflected the influence of primitive and barbaric marriage customs, but also the result of the Zaban Lekuo bad in the Spring and Autumn period. Correspondingly, the concept of chastity in this period was also relatively weak. In terms of marriage customs, the Spring and Autumn Period was undoubtedly influenced by the Western Zhou Dynasty and even the Yin and Shang Dynasties, and gender relations were relatively free and even chaotic. For example, “Duke Huan of Qi was fond of women's color, his wives, aunts and sisters, and many of them had sex with their own flesh and blood”, and relatively open gender and marital relations gradually formed a trend in the Spring and Autumn period. On the other hand, Wen Jiang was the sister of Duke Xiang of Qi, which was a brother-sister affair; Gong Zhong, or Qing Father, was the eldest brother of Duke Zhuang of Lu, and Ai Jiang was the wife of Duke Zhuang, which was an uncle-sister affair. There are also three people who shared the same sex with the minister's wife, uncle and nephew's daughter-in-law “through”, and wife and minister “through” and so on. It can be seen that “pass” was quite widespread at that time, and there were male-female relationships that were not in accordance with etiquette,

such as “pass” and “lewdness”.

2.3. During the Spring and Autumn Period, people were accepting and tolerant of remarriage.

For example, when Zheng Zhiyongji asked her mother the question of which was closer, her father or her husband, her mother replied without hesitation that the man was as close to her husband as her father was to her husband, and that the father was only one, which was not comparable to the husband's husband. This shows that the mother thought her daughter's question was completely unnecessary. In addition, there were many cases of women remarrying during the Spring and Autumn Period. If you want to die, the Jin people make return to Shi's expression. In conclusion, marriage forms the basis of social life, and free indoctrination in marriage directly affects the degree of social stability. This directly argues that the couple is the beginning of the order of human relationships. According to the Zhouyi-Huigua, there is heaven and earth, and then there is everything; there is everything, and then there is man and woman; there is man and woman, and then there is husband and wife; there is husband and wife, and then there is father and son; there is father and son, and then there is ruler and ministers; there is ruler and ministers, and then there is up and down; and there is up and down, and then there is a measure of propriety and righteousness. The way of husband and wife is not to be followed soon. In fact, it is believed that heaven and earth, men and women are natural, and it is from the marriage relationship centered on husband and wife that a series of social relationships such as father and son, ruler and minister, up and down, etc., are born, and husband and wife thus constitute the foundation of human social life. In addition, marriage originated from the pursuit of human sexuality and the need for reproduction, which elevated gender and marriage to the fundamental status of various social and ethical relationships and moral norms. The main body of the rites of passage is the distinction between men and women, and the establishment of the righteousness of husband and wife. There is a difference between men and women, and then couples have righteousness; couples have righteousness, and then fathers and sons have relatives; fathers and sons have relatives, and then the ruler and ministers have righteousness. Therefore, it is said: the faint rites, the rites of this also. The rite of passage begins with the crown, and the rite of passage begins with the faint. Obviously, the significance of marriage is significant, it has gone far beyond the level of reproduction of offspring, and mainly carries the ancestor worship, the mission of the continuation of the clan, “the good of the two surnames, in order to succeed the first saints, as the Lord of the earth and heaven and earth temples and shrines, and the gods of the earth and grains and cereals,” was given more ethical value. Therefore, the marriage relationship constituted the foundation of ancient social life, and the concept of marriage thus became an important part of social concepts, which directly influenced the development of social life and other parts of social concepts.

3. Political indoctrination as a guarantee of order in pre-Qin marriages

3.1. The difference between men and women is a political difference between the sexes.

In Zhongzi, the poem focuses on a young woman who misses her lover Zhongzi so much that she wants to ask him to meet her in the garden of her house, but she is worried that her

parents, elder brothers and neighbors will know about it and be criticized by public opinion. At this time, she felt that her lover could be embraced, but she was afraid of being criticized, and this ambivalence is clearly seen in the poem. It can be seen that since the early Spring and Autumn period, social opinion and parental authority have begun to impede the freedom of young men and women to marry, and private rendezvous with lovers have been rejected by the basic values of the society, and the legitimacy of such behaviors is gradually disappearing, and people's awareness of the norms of marriage is growing, and the etiquette related to marriage is very obvious in the social life at this time, and the sanctity and significance of marriage is also disappearing. The sanctity and significance of marriage is also gradually playing a role in people's ideology.

The emergence of the “matchmaker”.At the beginning of the Spring and Autumn Period, it was believed that the “matchmaker” was a necessary condition for the success of marriage, and the emergence of the “matchmaker” was obviously the result of indoctrination. Of course, the “Zhou Li” in the “matchmaker” said, in terms of its nature, when the official media, and folk life in the “matchmaker” there is a certain difference. In folk life, the concept of “matchmaking” in people's ideological deepening, and even happened because there is no good matchmaker, the woman had to postpone the wedding date to the fall of things, for example, “I want to date, the son has no good matchmaker. For example, “I do not have a good matchmaker, and I will not be angry with my son, but I will wait until the fall” and “How can I get a wife? I can't get a good matchmaker,” and “How can I get a wife? This also shows that the emergence of the “matchmaker” itself reflects the conscious regulation of social opinion on the freedom of men and women to marry and love each other, which blocks the way for men and women to meet privately or “run”, and even makes men and women in the establishment of the marital relationship before the marriage will be in a state of isolation. Therefore, there are expressions such as “men and women are not known to each other unless there is a matchmaker”, which has the meaning of indoctrination. During the Warring States period, under the influence of indoctrination, the distinction between men and women was deeply rooted in people's minds in order to prevent debauchery, and the emphasis on the words of matchmakers was precisely the centralized embodiment of the notion of “distinction between men and women”. For example, there is a lot of discussion about matchmaking in Mengzi, and Guanzi - Situation also suggests that “a woman who seeks a husband's home must use a matchmaker, and then the home affairs will be completed.... If a woman does not use a matchmaker in her husband's home, she is ugly and shameful, and people do not believe in her.”⁷ And so on. At this time, the behavior of “running” has been described very little, indicating that the behavior of “running” has been less frequent than in the Spring and Autumn Period. On the contrary, in the Warring States period, people attached more importance to the words of matchmakers, because the marriage was gradually formalized.

Marriage rituals are complicated and strict. Marriage etiquette was extremely important in the Spring and Autumn period, so in the records, it is believed that weddings generally include six links, namely, “Nacai”, “asking for a name”, “Naji”, “Nacheng”, ‘asking for the name’, ‘Naji’, ‘invitation’ and ‘welcome’, also known as the ‘six rites’. In fact, as a complete process, it should also include “fm radio” and “women meeting their uncles and aunts”, so that the bride can be accepted as a full member of the man's family only after the temple meeting,

which is a very complicated and trivial ceremony. Public opinion would also condemn the bride if there was any breach of etiquette. It can be seen that indoctrination is playing an important role, although a clear description of marriage etiquette during the Spring and Autumn period is not found in the Zuo Zhuan, but there is a detailed account of marriage procedures and ceremonies during the Zhou Dynasty in the Rituals - Rites of Passage - Shixing Rites.

The politically charged concubine marriage. Bride-concubine marriage is actually a form of polygamy in disguise, and this form of marriage is a manifestation of the gradual display of the political attributes of indoctrination. Because concubine marriage generally has two forms: one, is more than one sister at the same time or successively married to the same man, such as “Zuozhuan - Zhuang Gong 28”, Jin Xian Gong married two women in Rong, Rong Hu Ji born Chong Er, small Rongzi born Yiwu, is a sister married to a husband; “Zuozhuan - Min Gong two years” in Min Gong, as the wife of the di of the shu Jiang's son, also, wailing ginger and shu Jiang are Qi women, the two women married at the same time to Lu Zhuanggong. Secondly, a vassal state to marry a woman in another vassal as a wife, with the same name of the two countries to accompany the woman. It should be noted that, in accordance with the requirements of etiquette, the bridegroom's daughter must be married to the woman of the same surname, so there is “all the vassals to marry the daughter of the same surname, bridegroom, different surnames, or not,” which naturally lies in the stabilization of marriage between the different surnames of the link. At the same time, in the “Zuozhuan - twenty-third year of Duke Xiang” recorded in the Jin will marry a woman in Wu, the Marquis of Qi to make the analysis of the father of the bridegroom embodied in the Spring and Autumn period in the middle of the phenomenon of “bridegrooming” of the different surnames, and this situation can only be explained from the political factors, the phenomenon is due to the hegemony of Qi at that time is over, and the Jin state is just strong, so the Marquis of Qi to show goodwill, in order to consolidate Qi's hegemony. This phenomenon can only be explained by political factors, because at that time the hegemony of Qi was over, and Jin was in a position of strength, so the marquis of Qi made a gesture of goodwill in order to consolidate the diplomatic relations between Qi and Jin, and this kind of concubine marriage was endowed with strong political colors.

Differences between men and women. During the Spring and Autumn period, expressions such as “the difference between men and women is a great national honor” already appeared, which precisely reflected the difference in political status between the two sexes, i.e., the exclusion of women from the political life of the country, in order to establish and consolidate men's exclusive and dominant position in the political sphere. Along with the increasing role and status of men in the fields of social production, distribution of ownership and political life, the inequality between men and women gradually penetrated into the fields of clan and marital life, and stricter norms and confirmations were given to this difference between men and women, which were also formed on the basis of this unequal social division of labor. In the late Western Zhou Dynasty, the “difference between men and women” was actually emphasized to refer to the political field of social life, and the “difference between men and women” also truly reflected a state of life reflected by women's control, which already had a prototype at the beginning of the Spring and Autumn Period. This state of life had already taken shape in the early Spring and Autumn period. For example, “men do not speak inside, women do not speak outside”, “men and women do not follow each other, and do

not share shackles”, “men and women do not share the same table or food”, “men and women do not share the same title if they are not sacrificed”, “men and women do not share the title if they are not sacrificed”, and “men and women do not share the title if they are not sacrificed”. Men and women do not hand over titles unless they are sacrificed,” and ‘Men and women are not close to each other in terms of their authority’. While the clans and families accepted these concepts, women also became passive subjects of acceptance and practice. It can be seen that the so-called “difference between men and women” at this time was the cause and product of political indoctrination, and of course, it also contributed to the stability of marriage and society. What is indelible, however, is that the “difference between men and women” is clearly discriminatory against women, and this discrimination is reflected in the marital relationship by the different rights, obligations and moral requirements imposed on the man and the woman who make up the marriage relationship.

3.2. Moral suppression emphasizing femininity and chastity is a manifestation of political indoctrination.

It is recorded in Zuo Zhuan - Ding Gong Five Years that in the fourth year of the Duke of Ding, Zhong Jian carried Ji Jiu from her, so Ji Jiu thought that she had already let Zhong Jian carry her, and therefore she could never be married to anyone else, and Ji Jiu thought that the reason why she was a woman was that she had to be far away from her husband, and that Zhong Jian was carrying on with me. Thus, when King Zhao of Chu tried to marry off his sister, Ji Qiu, he was refused. This typical example of “to wife Zhongjian” is enough to show that at the end of the Spring and Autumn period, the concept of female chastity is no longer limited to the realm of the marriage has been, not yet married, but the concept of chastity is no longer only for the married women of the moral requirements of the marriage, but the unmarried women in the marriage of men and women before the normal contact is also included. Instead, it included normal male-female contact before marriage for unmarried women. Thus, the expansion of the concept of chastity proves to be the result of the deepening of the idea of “male superiority and female inferiority”. It can be seen that from the end of the Spring and Autumn period onwards, the concept of chastity for women became stronger and stronger. Therefore, foreshadowing the new changes and development direction of the male-female marriage relationship and marriage morality, women at that time also profoundly believe that for women, the most important thing is “chastity”, leisure and chastity, keep the section neatly, line has shame, static and dynamic law, is called women's morality, by the male supremacy and inferiority of women, Banzhao requirements for women to men, wives and husbands “Honor and obey”.⁸ Its fundamental spirit is to maintain the husband's right and the concept of male superiority and female inferiority, so its requirements for women are unilateral and one-sided, which results in the absolutization of monarchical and patriarchal power.

Acknowledgements

Postgraduate Research & Practice Innovation Program of Jiangsu Province: KYCX24_0804.

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